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THE
Lord BISHOP
OF
ROCHESTER,
Vindicated, &c.

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OF
ROCHESTER
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The Lord Bishop of ROCHESTER
vindicated.

OR THE *K. Atterbury (F)*
Spirit and Conduct

OF
Several WRITERS:

(Particularly a Certain Chaplain, in
his two Letters to the Clergy)

Concerning the

Commitment of the Right Reverend
the Lord Bishop of *Rocheſter* to the Tower
of *London*, Diſplay'd; wherein the Barbarity
and Injuſtice with which his Lordſhip has
been treated, is ſet in a true Light.

In a Letter to a Gentleman in the Country.

The ſecond Edition.

L O N D O N:

Printed for, *Richard King*, at the *Princes-Arms*
in *St. Paul's Church-Yard*, 1723.
(Price 6d.)

The Lord Bishop of Rochester
omitted

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(Particularly a Certain Chaplain, in
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Commitment of the Right Reverend
the Lord Bishop of Rochester to the Tower
of London, Display'd; wherein the Barrenness
and Ignorance with which his Lordship has
been furnished, is set in a true Light.

By a Letter and Sermon in the County.



Printed for R. B. Knapp, at the Printer's Office
in St. Paul's Church-Yard, 1723.
(Price 6s.)



DEAR SIR,

I Must own 'tis a difficult Task you have assign'd, viz. to give you some particular Account of the Affair of the LORD BISHOP of ROCHESTER; for, tho' the Nature of my present Situation, may be reasonably suppos'd to lead me to more ample Intelligence, than your pleasing, and by me envy'd Recess: Yet I must freely declare the utmost Light I can gather in the whole *Arcanon*, is only to be fetch'd from the Public Prints. What the Charge against him was, and the Consequence thereof, as I am sure you will agree with me, the one is very heinous, and the other consequently just: So you have had equal Opportunity's of knowing this Way, what has been said, with my self; all therefore, that the Town can afford you, that may possibly be new, and entertaining, is to be taken from the WORLD of WRITERS, who have with their wonted Sagacity, and Accuteness,

B

wonder

wonderfully distinguish'd their several Abilities herein.

I need not, I think, assure you 'tis not my Design to list in the Service of any of the Mighty Antagonists at this time engag'd in the Grapple, the Humanity, and Generosity of the one, and the Discretion and Politicks of the other, giving very little Inducement thereto; however, as the Nature and Genius of the Combatants may be of some Amusement (especially in a Dearth of other Occurrences) and at least in some Degree answer the Desire of your last, I have ventur'd on the following Account.

Some, then of these Doughty Performers, are deeply immerg'd in the Law Part of the Question; and from these we are entertain'd with a long and tedious Detail of *the Method, of proceeding against Bishops for high Treason*; and here the Grand Enquiry is, whether his Lordship will be try'd by the Lords, at Westminster-Hall, or the Old Baily? Others are producing of Precedents, and to this End the World is presented with the labour'd Composition of *the History of the Arch-Bishops,*

shops, and Bishops, who have been Impeach'd, and Attainted of high Treason, from William the Conqueror to this Time. But as none of these worthy Gentlemen have resolv'd to us what we are to expect in this Application, we shall leave them and their Booksellers to make the utmost Advantage of their Titles, which appears their great End and Solitude.

Another of these fine Gentlemen, to convince you, 'tis the Character the unfortunate Gentleman bears, who has given Birth to all this outcry, is equally Obnoxious to his Fury, with his Person, has chosen and fix'd his Brand of Ignominy only there, and him we find bearing in in his Front the very emphatical Words, EPISCOPAL TRAYTORS.

You see I am pretty well read in the Science of Title Page, tho' I can assure you this is not the half of my Theory; however, 'tis sufficient to convince you, I have been something busy among the Booksellers Stalls, or at least have perus'd most of the Advertisements. But leaving the Lawyers

and Satyrists, (for these are the Characters these Gentlemen may be presum'd to expect) we are next, in Order, I think to present you with the Divines, who as one of them at least has not been altogether silent in this Matter, must be suppos'd to exact our next regard.

This Gentleman, then I am to inform you, (for now I think to be a little particular, he having made himself remarkably so) is a Letter Writer, and as he calls himself, a Clergy-Man of the Church of *England*; and upon some little enquiry I have made concerning him, I am told really is so. I freely own my self not at all asham'd of his Performance (I leave him to be that; if he finds himself disappointed of some Interest he might propose to himself by it) but I cannot but heartily declare I blush at his Name a Clergy-Man! A Clergy-Man of the Church of *England*! Oh, Righteous Heaven, let him bear any Name but that.

Forgive me dear *Ned* this Apostrophe, you know, you will indulge the Warmness,

ness of my Nature at the Sight of uncommon Baseness and Barbarity. But I have done, and now pursue my Narrative: This Clergy-Man, I have not yet, I am sure, wrong'd him: I have not, I think, call'd him by any other Name, under Pretence and Umbrage or Zeal for the Honour of the Administration; purely on the Foundation of his own vain Conjectures, nay more probably his Wishes; contrary to all Rules of Justice, Equity, and common Decency; in Violation of the most sacred and solemn ties of his Function; contrary to the clearest Pages of the sacred Writings; and lastly, contrary to the Profession of those Rules of Duty, which in this very Performance he so mightily, Zealously, as well as Majesterially urges, and inculcates on his Brethren: He has taken the Liberty to Slander and Calumniate; and, that too in the most scandalous and Virulent Manner a Bishop, one, who by both the Laws of God and the Land, he was sworn to pay all possible Respect and Reverence to.

I know you'll readily think I've laid down a horrid Indictment and charge here,
but

but 'tis no more than what I design to prove in every Article, and therefore, you must forgive my Firstly's and Secondly's.

We are to observe then, in the first Place, this Business of Backbiting and Slandering appears in this very Reverend Gentleman, under the Pretence and Umbrage of Zeal, for the Honour of the Administration. I the rather chuse to mention this first, because it is easy to perceive our Gentleman mightily plumes himself with the Thoughts, that here he is unanswerable; but tho' the Reverence and just respect, that private Persons no doubt always ought to shew towards their Superiors, may lead us to be modest and consequently Silent, when we are Ignorant of the Reasons upon which they Act: Yet I cannot conceive this Reverence and Respect which I owe to them must necessarily lead me, to condemn and Censure as guilty of high Treason, all who shall appear to be accus'd thereof. If you do not knock this Fellows Brains out, you are not *Cæsar's Friend*. This I know was an old Way
of

of Arguing, but they that us'd it, were a Set of such Damn'd Villains, as makes their Example none of the best Precedents for this way of talking.

Were there no possible way indeed of being CÆSARS FRIEND (which this Gentleman is so mighty fond of being thought) without concluding Guilt (with all those fine Aggravations this Reverend Sir has so labour'd in his Performance) in the Person accus'd, something might be urg'd in excuse for such over Officiousness; but when it is obvious to the commonest Observation, that such Accusations may be, and in abundance of Instances often have been made, and that too, against Persons perfectly innocent of the Charge; and yet, tho' they have been upon such Accusations committed *ad Custodiam*, as our Law phrases it; yet, both the Honour and Justice of the Administration has appear'd notwithstanding unblemish'd, no Necessity can possibly be suppos'd for such Reasoning.

I need not I think dwell upon a Point so very plain, all as I have to observe is, if this Reverend Sir were a *knowing Man*,
as

as he seems to complement some of his Brethren with being, he would have known thus much at least, and then he would have readily seen Loyalty both to his King and Bishop were very consistent, and consequently been Modest and Silent as well as the rest of his Brethren.

But had he stopp'd here I could have forgiven him; there is no doubt something commendable in even a mistaken Zeal for the Honour of our Superiors: But sure this does not necessarily imply that we must reproach and villify others. The unhappy Gentleman he has thought fit to be so free with, he himself tells us was treated with * *Tenderness, Respect and Reverence* by those who both heard his Accusation and committed him; What then could hinder his *imitating* their EXCELLENT EXAMPLE? If as our Blessed Lord concluded in the Case of the Woman taken in Adultery, they who brought her before him, did not think fit to pursue the utmost Rigour of the Charge,

* *Vid.* Letter to the Clergy, p. 4.

neither did he; and might not he with Parity of Reason have argu'd with himself, since they, who may be suppos'd to know the utmost of the Charge against his Lordship, have not thought fit to revile him *neither will I*: But how contrary has been his Practice? Which we are next to consider.

You will remember I charg'd him in the second Place with Slandering and Calumniating the Lord Bishop of *Rochester* purely upon the Foundation of his own vain Conjectures, nay more probably his Wishes.

Tho' from many of this Reverend Sir's Expressions, one might have expected, that he would at least prove one of the Witnesses against his Lordship at his Tryal: Yet in others he is so kind as to tell us all he has to say in the Matter is only Guess Work; and this among many other Remarkables, I think we may gather from these Words, *viz* *.

“ should he, (that is his Lordship) I say, be discover'd to have attempted, or any way contributed to this Black Design, nay should

* Letter to the Clergy p. 8. 2 Edit.

“the Government only have strong and
 “well grounded Suspicions of his having at-
 “tempted it &c”. I suppose from hence I
 may infer at least the Reverend Sir knows
 nothing of the Matter, no more then you
 and I *Ned*; and consequently, for any
 thing he had to say, might have held his
 Tongue: However, he was willing his In-
 clinations might be known, which gives me
 some room to show mine, and, that is, I had
 much rather see him — than his Lord-
 ship.

After this I think you will readily con-
 curr with me in that which I have made
 the third Article of my Charge against him,
viz. That this very Reverend Sir has taken
 the Liberty thus to revile a Bishop of the
 Church he pretends to be a Clergy-Man of,
 contrary to all Rules of Justice and Equity,
 and even Common Decency.

Most certainly, if there is such a Thing
 as Justice and Equity in the World, it
 must in the nature of it, be subsequent to
 something which we call *process*, and if Men
 may be Sentenc'd and Branded with all
 the

the Reproach and Ignominy of Guilt, upon no other Foundations than the bare Guesſes, or indeed Wiſhes of thoſe who are forward to charge them with it, who then can be either ſafe or Innocent. *Judge not before the Time*, is not only the Language of Divine, but all Law, and without ſomething of this Kind ſhould take place, the World would be unhing'd and worſe than a Deſert of Wild Beaſts. But this is the Method this Reverend Sir has taken with his Biſhop, and tho' he himſelf can ſay no more to the Matter in Debate, than *ſhould it be ſo or ſo*, he takes upon him to dictate to his Brethren, and preſent to them all the Aggravations, as were fit only for a Witneſs of the Fact, or more properly a Pleader at the Barr to have urg'd: But ſhould it at laſt not be, as he has barbarouſly ſuggeſted; Should Miſinformation, Miſunderſtanding, or twenty other Things, which Modeſty or Decency might have made him wiſh'd, or hop'd, in a Caſe of ſo tender a Nature as this, without entertaining the leaſt diſhonourable Thoughts of his Superiors, who might in any of theſe Ca-

ses have acted upon Weighty and necessary Reasons; should any Thing of this Kind be the Case, as it may be at least, for what he knows of the Matter; How can he acquit himself to God, to his own Conscience, to the Reverend Bishop he has wrong'd, wrong'd in the most barbarous irreparable manner by talking as he has done?

I am very sensible this is a Time very fertile of Monsters of this Kind; with too many the sacred and awful Character his Lordship bears, is a sufficient Motive for saying all the vile Things their very fruitful Malice this Way abounds with; but then, this is only to be expected from *Independent Whiggs, Pasquins*, and such like Fellows, who apparently Blaspheme for Bread, which they have found this a Time to get by such laudable Qualities; but for one who calls himself a Clergy-Man to mingle with such a Herd as this, to break thro' all the Tyes of Modesty, Common Decency, nay, and I'll add Common Honesty, 'tis such a Complicated Piece of Guilt something so hateful barely but to Name, as seems
to

to blast our Language while we speak it,
and make the English Shame the World
for Crimes.

But this very Reverend Gentleman has
found a Law, tho' not a Gospel fit for
his Purpose; he tells us " It is a re-
" ceiv'd Principle at *Florence* in Politicks,
" that the Republic, or the Magistrates,
" may knock out any innocent Mans
" Brains for the Good of the Common-
" Wealth "; and to shew you he has
not made this fine Quotation without
some proper Thought in applying it, af-
terwards adds, " Perhaps there are not
" many Nations in the World, that would
" not have shown, at least some Mark of
" their Displeasure, against the Prelate
" now in Confinement even several Years
ago ".

Did I not send you the Books them-
selves as well as these References to them,
I know you'd be tempted to think I was
endeavouring to cloath the Sense of a

* *Vid.* second Letter to the Clergy, p. 10.

Wolf, or a Blood-Hound in Words; but as by this Means you may compare the Original which Reverend Sir has given the World, with the Copy you have from me I am very well satisfy'd in that Part of the Difficulty; and so we are both to take him for really what he calls himself a Clergy-Man, and this we might be suppos'd to have some Eye to, when we charg'd him with violating the most Sacred, and Solemn Tyes of his Function. And here we have these Questions to ask; By which of those Obligations of Obedience, Reverence and Respect, which he on his Entrance on Orders, and at other times he so solemnly laid himself under by Oath, to his, Bishop did he think himself engag'd to his present Performance? Are Suggesting all the Ill and most Crimminal Things can well be imagin'd of a Bishop the most proper Expressions of Canonical Obedience? Is to be an Accuser and Slanderer, the Way of shewing him Reverence and Submission? How cou'd this Gentleman Reason himself unto this Sort of Proceeding? To be an *Accuser of the Brethren*, sure he might
be

be thought to know, is the peculiar Character given of that Evil Spirit, which a Clergy-Man of all Men ought to have avoided, and certainly the Crime cannot be thought to be lessen'd where a Bishop is the Subject; how then can he be thought to quit himself of this Part of the Charge, and how could he for Shame call himself a Clergy-Man and yet be Culpable, so plainly culpable herein? How well has this Gentleman enforc'd this Part of the Argument himself, and how could he be so unmindful of it in the present Application? "We have
 " says he, all so lemnly dedicated our selves
 " to the Ministry of Holy Things, we
 " have turn'd our Backs to the Cares of a
 " Secular Calling, and have confin'd our
 " selves to the more immediate Service of
 " Religion: So, that for us to be concern'd
 " in public Affairs which are not made Part
 " of our Duty by the Laws, even tho'
 " we should Act in them uprightly, is
 " hardly Justifiable, and may well seem
 " a Temporary Departure from the Business of our Calling "?

* *Vid.* Letter to the Clergy p. 10.

I am perfectly of his Mind here; but why does he busy himself this Way? Certainly never a worse Time could have been pick'd to have done this than in the present Case; but meddling, and impertinent Haranguing, are generally Vices that go together.

But I consider I am confin'd to the Limmits of an Epistle, and therefore, am as brief in Particulars as possible. The next View we are to take of this Reverend Sir's Conduct, was its inconsistency with several of the sacred Pages.

You will easily believe I am not so good a Textuarist to produce every thing might be offer'd of that Kind. However, there is one Passage so particularly against our Reverend Sir's Practice as must not be forgotten. Against an Elder, says St. Paul, *receive not an Accusation, but before two or three Witnesses.* I suppose at least, in the Case of a Bishop, so many are necessary: But this Gentleman not only insolently takes upon him to brand and revile a Bishop, with no less a Crime than

than high Treason, nay, and Majestically dictates to his Brethren to do the same, without so much as producing one Witness; and to put himself out of all possible Excuse, owns he has not one to back what he has said, and resolves himself the whole of the Charge, as to his Knowledge of the Matter into a bare *may be*.

Now prithee Ned, tell me what you would have done to such a grave deliberate solemn —; he deserves a worse Name than I'll give him, but by this Time I doubt not you see why I was not willing he should be call'd a Clergy-Man.

But as I have follow'd him so far, I am to let you into the whole of his Design. 'Tis not the Bishop of Rochester alone, at whom all his fine pointed Rhetorick is levell'd, no no, we are not without Bishops "; Who are vehemently sus-

pected of coveting to be Cardinals;
and being cover'd with the Purple. To
which give me leave only to observe,
That we are not without Clergy Men,
neither who without either Conscience or
Shame take the Liberty to belye, Slander
and Calumniate Bishops.

But where will not the Extravagance
of a busy Meddling Temper lead a Man;
and what is there so indecent, and very
often Base and Villanous, when he is in
the Vain of Eating, that he will not
assert: But we are to consider our Re-
verend Sir in one Part of his Conduct
more, and then I think we have done
with him; and that is, that this Gen-
tleman has troubled himself, his Brethren
the Clergy, and the World with this his
fine Piece of Scandal, Impertinence, and
abundance of other very bad Names,
which might very justly be given it contrary
to his own Professions, and those very
Rules of Duty, which he Majesterially
inculcates on his Brethren. What those
Rules of Duty are, as I think, defin'd

negat-

begeg

negatively by him, are not meddling with Politicks, which he will by no means allow any of his Brethren to concern themselves with but himself: But because his Words are something Remarkable, at least if he had apply'd them to his own sweet self, while he was writing this mighty labour'd Piece, I shall lay them before you in his own Words.

"We, says he, the inferior Clergy know so little of Facts, the very Discharge of our Duty, puts us so out of the Way of knowing the Truth of State Facts, that therefore we never had much Reputation for our Skill in Judging of public Matters: Why then should we quit that sacred Province, in which our Fellow Subjects will allow us to be able Judges of, Divinity; for, that in which (let us confess it freely, for all the World knows it) and I think it our Credit, we are not, we cannot well be able Judges of Politicks."

~~(this Time) I never heard any Body speak~~

* *Vid.* Letter to the Clergy, p. 10.

And has not this Man, think you, said enough here to have made any Body upon Earth have held his Tongue but himself. If the Difficulty of judging in such Matters be so very great, and entirely out of the Way of a Clergy-Man; Why does he, who calls himself a Clergy-Man, meddle with them? Did the Decency of a Bishop being in the Question, lead him thereto? or was it the particular kindness he had for the Lord Bishop of Rochester, led him so Candidly and Impartially to conclude him Guilty; tho' he owns he knew nothing of the Matter? Thus far I can assure you he and I differ in this Matter, that I heartily wish, and pray to God he may appear innocent; for as from the Honour I have had of having some Personal Knowledge of that Right Reverend Prelate, I never saw any Reason but to conclude him a Wise, and a good Man, I never heard any Body say to the contrary, who had better Opportunity's of knowing him than I; nay further to his Honour I must speak it (before this Time) I never heard any Body speak the least unhandsome Thing against him, but

but such, who as well as to him, were apparently Enemies to God and Religion, and therefore 'tis impossible but to do so much for him; tho' as another of our fine Gentlemen says *, *'Twere a Crime to pray for his Bodily Health.*

Should his Lordship at last appear innocent (for believe me, 'tis not in my Thoughts either to palliate or extenuate his Crime, should he appear Guilty) the many vile Insinuations he has made against him must sure lye with an indeliable Reproach on his Conscience; nay should he appear Guilty, 'tis Calumny and Slander in the highest Degree, for him to say what he has done, since he owns his Ignorance of the whole Affair. Nor will it at all excuse him to say he has not fully and plainly asserted him to be Guilty. but only suppos'd and insinuated so; since it is plain from the whole of his Manner of Writing, he has endeavour'd to make every Body that reads

* *Vid.* Letter of a Lay-Man to a Bishop, &c. p. 12

him believe he really is so, and aggravated the Matter accordingly. Calumny and Slander are nevertheless Base and Villanous for the Art and Management by which they are carry'd on, nor does any thing this Way at all take from, but heighten their Malignity. If he that precipitately, and as it were in a Hurry, strikes at and Murders anothers Character, finds not Excuse either by Law or Gospel, certainly he that knows he does the same Thing, tho' perhaps not so openly, and plainly; yet very often more effectually, no doubt on't is by far the more Crimimal; the Gravity and Caution with which the Calumny is convey'd, doubles the Force of it, and makes it believ'd where more open and plain Slander would not be so much as heard. We all know with what Force, and fatal Success those Calumnies are attended which come from Grave and seemingly Good-Men; they who insinuate a Thousand ill Things into the Minds of their Hearers, and omit no Pains to make them believe them true, and yet at last patch up the Peace of their own Minds, good Men with faintly saying *I am very sorry for it, and I hope it is not true*; tho' they are sure not

to

to say so till they are sure you believe it is; like those in a Duel, who sometimes make a step backwards only to drive their Pass more Home to the Heart.

As the Acts of the Tongue this Way, have in all Ages been sadly complain'd of, and full of deadly Mischiefs, those of the Pen may be suppos'd to run higher. The Clofeted Vilian this Way may throw Death and Destruction unknown, and unperceiv'd; and at least often unblam'd. Florish and Harangue; a Pretence of Zeal for his Prince or his Country, here give full Scope for Malice; and every Body is afraid to put a Check to the Swelling Poison, lest they should be thought wanting in their Regard either to the one or other. But they who make use of fine Word, have not always the best Meanings. As he that makes most Noise for the Church, does not always appear to be the best Church-Man; neither will it be found upon Examination, he that is loudest in praise of his Majesty, is always the best Subject. The present Distemper of the Nation, and the great and many Avocations our Superiors must have upon that Account,

may

may put this Matter out of their Notice, or make them seem perhaps a little to connive at it, but 'tis to be hop'd when in their Wisdom Times shall appear fitter to bear it, honest, and no doubt on't Loyal Gentlemen many there have been, will not be thus suffer'd to be insulted by every abandon'd Scoundrel, who Blasphemes Heaven in the Face of the Sun, tho' he may speak with proper, and just Reverence enough of his Majesty.

I have the rather mention'd this, because 'tis the main Skreen behind which our Reverend Sir would hide all the apparent Malice and ill Will he has against his Lordship. This is very certain, Times are come to strange Tests of Loyalty, if no Man should be deem'd to have it, who does not say and Write all the ill Things imaginable against an unhappy Gentleman, tho' like our present Reverend Sir we own we know nothing of the Matter. As I can very well assure my self no such Loyalty is expected, so I am sure it is never the better for his Thinking and Building so much upon it; and I hope

hope I shall not be the only one that hates
his Example.

What a fatal Effect this Way of Management has, as it may be seen in a vast and sad Variety of many Examples, so has it abundantly appear'd in the present. The Art and Management with which this Reverend Sir has Insinuated and Suggested his Lordship's being Guilty to the World, has made many others not at all stick more openly and positively to assert it, and how much Injury and Wrong he must have suffer'd hereby, should he at last appear innocent, need not sure be enlarged on. As no Conversation is scarce to be found without something of this Nature, neither has Pens been unemploy'd herein. It indeed has been thought best by the Gravity and Caution of the Reverend Gentleman we have been hitherto examining, only to suppose and amuse the World with his If's, and his AND's, or his MAY BE's; but after so much had been said by a Clergy-Man, a Lay-Man naturally takes more Liberties; and therefore we find one of this Sort deliver himself roundly thus.

E

" We

"* We have says he, a Criminal before us
 " now accus'd of endeavouring to destroy
 " his Country by Fire and Sword, whom
 " Pride and Ambition Avarice and the
 " Love of Contention have left destitute of
 " all Friends; whom Falshood and Prevari-
 " cation, Treachery and Diffimulation have
 " render'd Odious and Detestable to all
 " good Men"

You'l be extreamly deceiv'd if you think
 this worthy Gentleman knows more of the
 Matter than Reverend Sir before, but his
 Sence and Way of Thinking more naturally
 led him thus to express himself. I have no
 more to observe concerning this Candid
 Ingenious and good natur'd Writer, but, that
 this is he who is so very angry with all who
 should pray for his Lordship's Bodily Health.

You see by this what trifling Incidents
 will necessarily make us exceed the usual
 Length of Epistle on these Occasions. I need

* Letter of a Lay-Man to a Bishop, p. 15.

not, I am sure, use many Words to convince you I am no other ways concern'd in this Affair, than only as a Looker on ; however, as the Reverence I bear to all the Characters at present engag'd, and the Ignorance I must own I am in, must naturally have led me to be Modest and Silent, I could not help observing to you, tho' the Degrees of Knowledge in the Matter, between our Reverend Chaplain (for that I am told is one of the Names he is known by) and mine is exact upon Par ; yet, that he should engage in a Manner so Foreign upon every Account. I must own to a Man, who has an Eye to so great and Opulent a Parish, a *St. Martin's in the Fields*, a great many long Steps may be allow'd to be taken by him to secure it ; but there is something in this Method so Shocking and Inhumane, methinks 'tis the last in the World I should have took. To insult and Triumph over one in Affliction, especially an Affliction of that weight as this may be suppos'd, there is something in it, so barbarous and unmanly, that the most Savage natures are generally ashamed of it ; 'tis like what our Common People call *kicking a Man when he is down*, and as our

Reverend Chaplain (for he shall lose none of his Honours, which I can hear belong to him) has been culpable of this in one of the most uncommon, and really I think most unnatural Ways as I ever yet saw, I could not but thus present him before you.

And since I have gone so far, you must indulge me in casting an Eye over the other Part of his Conduct, as he takes upon him to *direct, instruct, dictate* to, I know not well what to call it, to the rest of his Brethren.

And in this I'll Promise you'll find him as Insolent and Impertinent, as in the other he was barbarous, Unjust and Inhumane. Had this Gentlemen known more of the Matter, than by his own Confession he appears to have done, something might have been said for thus obtruding himself on his Brethren; but when there is nothing in all that florid Account he hath given them, excepting the favourable and Candid Regard his Lordship had paid to him both before, and at his Commitment (which to be sure he has been very far from imitating) but
what

what the most distant of the Clergy might have gather'd from the publick Prints; thus to harrangue them on what they *should think*, and how they *should Act* and Demean themselves, carries in it not only the highest Degree of Impertinence but Insolence. Which of all the Clergy of tollerable Abilities, was not able to think and know too, as well as he: What was their Duty upon this melancholly Occasion? And indeed by their Modesty and Silence do not appear to have understood it better? Oh, but he has Reason thus to address himself to them, * *because with too many Men they lye under the Scandal of being a restless and ungovernable Body.* The Charge he knows is not a true One: So do I too, for if it were it would be no Scandal; But Goodman, it would grieve his Heart to find any the least Handle for such an unworthy Aspersion.

Judas Betrayest thou the Son of Man with a Kiss! Men of Sence and Observation, are not to be told such Scandals are, nor from

* *Vid.* first Letter. &c.

whom

whom, nor why they come. An honest Zeal for God and his Religion, are not sometimes to be answered without crying out either TREASON or POPERY. Men of Probity and Conscience may, and we sadly find it too true, are intimidated by this Means; but it is very visible to all the World what Sort of Loyalists and Protestants too, they are who use them. This I mention to remind him of what he has said himself. *We are all Men of some Experience in the World and have gain'd a Knowledge of Men as well as Books.*

There may be such a Thing as Loyalty, nay I am very sure there is, without giving into all the fine Schemes, those who make the most Noise that Way shall be pleas'd to entertain the World with. I am very sure it is not impossible to believe and practice too, every Thing, such People would seem so over and above strenuously to inculcate upon others, without either writing like the —, a very eminent Polemical Writer of this Age, or, who I think has gone just
one

one Note higher in Irreligion, than, he the
Independant Whig.

There may, and I trust will come a Time
when these Sort of Practices will be set in a
juster Light than they at present appear to
do; I am very sure the Affections of more ho-
nest People have been poison'd by an easy, tho'
wrong turn is given hereto, than some may
be aware of. All good Men are not wise
Men, nor is it to be expected they should be
so; and therefore are apt to conclude the Fault
must lye in that Place they hear so much of.
When it is consider'd there may be such a
Thing as Hypocrisy in what is call'd Loyalty
as well as Religion, the truly sincere and
honest Man may be led to look more into
the Bottom of these Ways of proceeding
than at present seems to be attended to.

But this is a Matter you and I have so
very often had some melancholly Reflecti-
ons upon, that I cease the Repetition; I have
only now to tell you how earnestly I desire
to be a Sharer with you in your pleasing Re-
tirement

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